IN UNITY

APRIL, 1972

50¢

SAMARITAN BIBLE SEMINARY

ESTABLISHED 1970

IN UNITY

A PUBLICATION OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES INC.

VOLUME III NUMBER 2 APRIL, 1972

REVEREND TROY D. PERRY, FOUNDER

CONNIE VAUGHN, Publisher
PAT RARDIN, Editor
MILTON BREEDLOVE, Asst'd. Editor
REV. LOU LOYNES, Treasurer
RUSTY CARLSON, Circulation

STAFF WRITERS
Rusty Carlson
Pat Rardin

ARTS AND GRAPHICS
Quinn, R. T.
Joan Johnson
Tommy Thompson

ADVERTISING
Don Hughes
Sharon Cornelison

CONTRIBUTORS
June Norris
Marty McCabe

CHAIRMAN OF THE BOARD OF PUBLICATIONS FOR THE UNIVERSAL FELLOWSHIP
Don Hughes

BOARD OF ELDERS OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES, INC.
Reverend Troy D. Perry
Reverend John H. Hose
Reverend Richard A. Ploen
Reverend Louis Loynes

PSALM 133:1

BEHOLD, how good and how pleasant it is for brethren to dwell together IN UNITY!

Our cover this month is the publications department's art and graphics staff conception of a symbol, design or logo for our seminary. The Samaritan Bible Seminary is a State credited school. Be sure to read the story about this school in this issue.

Our cover last month was taken from a photograph by J. E. Padua and our apologies to him for omitting to give him the credit he deserved.

Letters To The Editor

Dear Editor:

I have long wished for an outlet to express a deep conviction I have about our wonderful M C C spirit. In M C C one is judged by his love of God, his character, his love of people, his sincerity and not his wealth, his position in life, his dress, or his hangups.

Thank you
Effie James
Denver, Colorado

Dear Effie:

I couldn't agree with you more. Of course, that is what Christianity is all about. Thank you for your letter.

Dear Editor:

I would like to see more news and articles about and from different parts of the country. How about it?

Jack Yukelson
Chicago, Illinois

Dear Jack:

So would we, but how do we go about getting them?? We have asked for articles time and time again. We have made special appeals to people within the Fellowship and also to people outside of the Fellowship, but to no avail.

Dear Editor:

A friend of mine passed unto me a copy of your magazine; September, 1971. I really enjoyed it. I found it to be not only refreshing, but a spiritual uplift. Thank God for the thoughfulness of my friend. He secured the magazine on a recent trip to Tampa.

The purpose and reason for my writing is to request information as to how I might receive the Magazine on a regular basis by mail. Please send me subscription information. Thank you.

Woody Slappy
Jacksonville, Florida

Dear Mr. Slappy:

A subscription to "In Unity" is $6.50 a year. We are happy to hear that you enjoyed our publication and hope it continues to give you a spiritual uplift.

Dear Editor:

Do you believe that gays should be more political? How about churches?

Matt Evans
San Jose, California

Dear Matt:

Clergy, priests and rabbis all over the world are stating that the church should be more political and many are becoming very political, so why should MCC be any different? Actually as second class citizens and being a rather large minority (1 in 6?) we could and should be political. We have no one but ourselves to blame when we refuse to even vote and then have trouble with unjust and immoral laws. "He who can protest and does not, is an accomplice in the act." The Talmud

CHRIST THE CONQUEROR

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering and to conquer. Revelation 6:2

Many Bible students feel that Christ is the rider of this white horse. He is armed with a bow and adorned with a victor's crown. His conquests are to be extended through the whole earth.

There have been many conquerors who have marched to victory. Ceasar, Alexander the Great, Napolean, and many others. But none of these can compare with Christ. He is spotless in character.

THE ENEMY THAT CHRIST CONQUERS. Satan's rule. The devil's rule is the power of darkness, destruction and death. Satan is described as the prince of darkness, the prince of the world, the prince and the power of the air, the adversary, the evil one, the author of evil, the old serpent, and the wicked one. No wonder,"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". He who tempted Jesus seeks the downfall of all that is good, high and holy. He destroys and produces death. His subtle devices have beguiled men of all the ages. He has brought doom and despair to millions. He turns loose hellish passions and demon hate. Yet Christ will conquer all these dastardly powers of Satan. The devil may turn loose all his satanic fury, but Christ is powerful enough to conquer all. He is the captain of our ship of Zion. He alone will land us in the harbor of the city of God.

Jesus shall reign where e're the sun
Does his successive journeys run:
His kingdom sread from shore to shore,
Till moons shall wax and wane no more.

CHRIST WILL CONQUER ALL FALSE SYSTEMS OF RELIGION. Those who disreguard the Word of God, deny the diety of Christ, and either deny God and set up new gods or give Him second place. Christ shall put the last enemy under His feet. He alone can vanquish false standards and ideals and false systems of religion. Christ alone bears the marks of a conqueror. He will defeat those whose presentation of Christ contains no cross, no divinity, no resurrection, no supernatual power. Christ can conquer all unconverted hearts. "The Son of man is come to seek and to

save that which was lost". He is able to save to the uttermost all that come unto God through Christ. They shall call His name Jesus for He shall save His people from their sins.

THE WEAPONS THAT CHRIST THE CONQUEROR SHALL USE. The preaching of the Gospel. Christ came into Galilee preaching. What an event. Christ chose His disciples to preach. These were followed by others. On and on the power of preaching swept, its light dispelling darkness, subduing kingdoms, opening prison doors, breaking slave chains, saving souls, and sponsoring the greatest reforms known to mankind. The Gospel, not marching armies, not mighty statesmen, has "wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword,....waxed valiant in fight, turned to flight the armies of aliens". The preaching of the Gospel has blazed new trails, reshaped nations, remade lives, driven back darness, and ushered in new eras of light, life and glory.

CHRIST USES THE SWORD OF THE SPIRIT. It was the Holy Spirit which started the conquering march at Pentacost. The fire fell, the power came, souls were won to Christ. "Behold the Lamb of God which taketh away the sin of the world." No wonder. where the Gospel is preached and souls are saved there are shouts of gladness both in heaven and on earth. The sword of the spirit is a powerful weapon intended to break down the stronghold of Satan. We need more fire of the Holy Spirit. More heavenly fire is the great need of our efforts today. Then we will witness before the godless and win lost souls to Christ.

THE WEAPONS OF MERCY.

This is the certain never failing
attribute of God.
There is a wideness in God's mercy,
Like the wideness of the sea;
There is a kindness in His justice,
Which is more than liberty.
The poet has said:
When sin-stricken, burdened weary,
From bondage I longed to be free
There came to my heart the sweet
message,
"My grace is sufficient for thee."

CHRIST USES THE WEAPON OF LOVE. The compulsion of His love subdues the hearts of men, and makes them obedient servants of the Lord. His love goes deeper, reaches farther, lifts higher, and lasts longer. Some have died for friends, but Christ died for His enemies. "It was love that brought Him into a world of sin, that sent Him to the cross". The power of Christ's love cannot be fathomed.

He took my sins and my sorrows,
He made them His very own,
He bore the burden to Calvary
And suffered and died alone.
How marvelous! How wonderful!
And my song shall ever be:
How marvelous! How wonderful!
Is my Saviour's love for me.

THE VICTORIOUS CHRIST. One victory is saved souls and lives. Sin with its bitterness, its tormenting remorse, its agonizing despair; sin, with all its subversions and destructions of life; sin with its sorrows, pains, woes and horrors, seeking out utter undoing. But Christ is mighty to save and strong to deliver. He saves our souls and our lives as we trust in Him.

CHRIST CHANGES CONDITIONS. "Behold I make all things new." He has blazed highways through the darkness of the world's wilderness. He lifts us up to the mercy seat in the very heaven of heavens. In every land where Christ is accepted drunkards have been made sober, thieves have been made honest, harlots have been lifted up to chastity, selfish men have been taught the great laws of sacrifice. Christ gained the victory over death. Thus could St. Paul say, "O death, where is thy sting? O grave, where is thy victory?" Christ shouted, "I am He that liveth, and was dead; and behold, I am alive forevermore."

There are those that have come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb. And God shall wipe away all tears from their eyes. The time will come when the kingdoms of this world are to become the kingdoms of our Lord and of His Christ. When "We'll join the everlasting song, and crown Him Lord of all".

Think about it.

The Doubting Thomas Of The Original Twelve

He was the first person to call Troy Perry "crazy" when he heard Reverend Perry say he was going to establish a church with its outreach to the Gay Community of Los Angeles. "I told him," Willie Smith said, "Look, gay people will never attend a church. The Church is the greatest oppressor of gay people in the world. Church is the last place that gay people will go to, and thats that."

Willie Smith was born in Cashion, Arizona on November 16, 1937. A Scorpio, he is the oldest son in a family of three brothers and one sister. He lived a "non-eventful" life for the next ten years in that small town, which is forty miles west of Phoenix, until his parents went through divorce procedures. One year after the divorce was granted, Willie's mother remarried and the family started moving. Willie's new step-father was employed by the railroad and acted as a plumber for the stations. The family sometimes lived in an "out-fit" car, which was so the family could be close to both parents.

When Willie was twelve years old, his family moved to Phoenix, Arizona. At that point in his life Willie says, "that like so many other young people, I became very religious. I started seeking out church and wanting to know about God and His work. I have always loved to sing and it was at that point in my life that I got to join a church Youth Choir in a church in Phoenix, Arizona.

At the age of thirteen, he joined the Adventist Church. He attended Southside Seventh Day Adventist Church, which believe it or not, is owned now by Metropolitan Community Church of Phoenix, Arizona.

At the age of fifteen, Willie was elected to represent his congregation at the Pan-American Youth Congress of the Seventh Day Adventist Church. This was a large gathering of young people from all across North and South America. Willie soon started attending Thunderbird Academy, a Seventh Day Adventist School, and there received his education in music. He was involved in the evangelistic work of the Arizona Conference of that church and was named a co-chairman of the Music Committee for their Camp Meeting. Willie was the youngest music director of any local congregation in the Adventist Conference in Arizona so honored.

In May 1956, Willie moved to Yuma, Arizona. It was there that he became interested in the profession which he now holds, that of projectionist working in a theater. He really liked his job because it afforded him an opportunity to meet many different types of people. In 1958, Willie came to terms with his sexuality. Knowing that he was gay and that he was different, he met a young man who was stationed with the Air Force, who was from the state of Texas. At the age of twenty-one, Willie came out.

Willie describes his first love affair as a very traumatic one, one of absolutely falling in love with a person. Even though they shared with each other, the other young man insisted that he was heterosexual.

In 1960 Willie received a Draft Notice from Uncle Sam and so was drafted into the U. S. Army. Willie said that the pressures of the service were just too much for him, he didn't care for the military, he didn't want to be in the military and after serving one year and working in the Medics at Walter Reed Hospital, Willie marched into his First Sergeant one day and told him that he was gay. We all know what happens when this takes place. Willie was, of course, asked to leave the service immediately with a General Discharge.

Willie states, "When I came out of the closet, I made everyone in Yuma aware of it. I immediately became the town queer. I did all of the wild impulsive things that gay people are supposed to do." He said, "I became the stereotype, the real queen in my neighborhood that everybody could relate to. Everybody would look and laugh and that would just make me act more like a freak. After a six month period though, I wised up and one day as I sat in the projection booth, I decided this was

From The Musical Play, "MAN OF LA MANCHA"

THE IMPOSSIBLE DREAM

(THE QUEST)

Lyric by
JOE DARION

Music by
MITCH LEIGH

not for me as I am not being me and I have to be the person I am." With that, Willie decided he was a human being, period. His gayness was not something that he should try to put down or something that made him any less a person. With that, Willie Smith was transformed over night to "Uncle Willie" and starred in his own kiddie show on Saturday mornings in the theater. It wasn't long before Willie was asked to get involved in Civic Affairs with some of the Chambers of Commerce activities in Yuma.

Willie became part of committees that were responsible for the town rodeo, street dances and the parades that were held. After one year of this, Willie moved to Phoenix, Arizona. At this time he had become more embittered toward the church. He tried to return to the church, but some of the people there knew of his life style and they didn't like it. When he moved to Phoenix, he became involved in the Gay Community and for the first time was meeting many others like himself.

In 1963 Willie decided he wanted to move to California. "When I arrived in town," Willie said, "there were all kinds of exciting places, and the place for me, of course, was Hollywood. It was almost legendary, I had heard so much about it." He lived for one year, until November 1964, in Hollywood, when he met Troy Perry.

Willie tells the story this way: "I was sitting in a gay cafe on Hollywood Boulevard when I noticed a strange face in the cafe. He just didn't look like most of my Hollywood friends, he had a crew cut, and honestly, at first, I thought he might be a Vice Cop. But, he had that look as though he wanted to talk to someone and didn't know how. My roommate was sitting in the same booth with me and he commented that he would sure like to meet that one. I told him, 'Well get up and go over and invite him to the party we are having at the house tonight.' He did. That night I met Troy Perry and, of course, the rest is history."

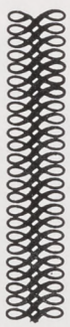
At the Second Annual General Conference of the Universal Fellowship of Metropolitan Community Churches, delegates from all of the churches had an opportunity to see Willie Smith in "action." Willie directs music with every bone in his body. Many of the pastors jokingly told Willie, "We are going to send our choir director to L. A. to take lessons from you." Everybody who attended that General Conference remembers Willie. Rev. Perry has been quoted as saying, "Almost every music director in our many Fellowship Churches tell me when I visit their congregations 'I'm no Willie Smith, but I am trying.'"

Well, three years and four months later, Willie Smith is singing a different song. He is the Minister of Music at the Mother Church in Los Angeles and is now firmly convinced that Rev. Perry wasn't off of his rocker" after all.

"I have watched the Universal Fellowship of Metropolitan Community Churches grow from one small group of believers meeting in my and Troy's home, to a national group with over 23 churches and missions."

Is Willie still doubtful?

"No," Willie smiled and said, "I've come to believe as Troy says sometimes, "with God on your side, anything can happen."



GIGI

Arthur Freed Prods., Inc., Metro-Goldwyn-Mayer

31st Annual Academy Award Nominations: Art Direction; Motion Picture; Color Cinematography; Costume Design; Directing; Film Editing; Scoring of a Musical Picture; Best Song—"Gigi"; Best Screenplay.

Maurice Chevalier

It was in 1900 and the place was Paris. A very special Saturday evening was about to occur on the Boulevard Menilmontant. Workingmen and their families filled every table in the smoky back room of the Cafe des Trois Lions. It was amateur night and many would be taking part. The curtain parted and out came a 12 year old boy, onto the tiny gas lit stage. He nervously handed a song sheet to the pianist who asked him: "What key do you want me to play in?" "Any key you choose," he replied with some bravado, since this was his debut. The boy went into a comic number about a provincial lout in Paris. When he finished, the audience broke into gales of laughter and wild applause. The boy bowed low and danced off the stage. "What a triumph!" he shouted to the other amateurs. "Triumph, nothing, mon petit Chevalier," one of them told him. "They were laughing because you were three keys off your accompaniment."

From that moment on and for gay decades thereafter, Maurice Chevalier made it his business to stay in tune with his accompaniment as well as his audience. As other Frenchmen have come to stand for the nation's political spirit over the past century, Chevalier has represented its more playful aspect; the boulevards, the music halls and cafes. He was the bubbling personification of a glass of champagne on a warm spring night. A national stage star at the age of 20, a Hollywood film star at the age of 40, an international institution thereafter, Chevalier and his boulevardier's strut, his tilted straw hat, his roguish smile, jutting underlip, are as familiar in all our memories as they have been for the past decades. He made his film debut in "Innocents in Paris" and then on to do "The Love Parade, Playboy of Paris, The Smiling Lieutenant, A Bedtime Story, Merry Widow, Gigi" and many, many others.

His most recent appearance here, in California, were his one-man shows at the Greek Theater in 1962 and 1965 and again at the Carousel in Covina in 1966.

He shifted back to the stage when his film career waned and was an active performer until his incapacitation with a kidney ailment. His commentaries before each song were as much an event as the musical excursions. For the general audience they may well have been the highlight.

His life long friend and secretary, Felix Paquet, traveled with him everywhere They would take early morning walks together around their beautiful estate, enjoying the trees and all of God's handywork. Sometimes they would walk for a long time just enjoying nature and never speaking a word to break the beautiful tranquility. His friend remained in the background, except for close friends and for business dealings. Felix was always present to advise and make appointments. Their life was truly beautiful and their autumn years were very good to them in allowing more time to be together. However, we brothers and sisters of M. C. C. can feel and know the great tragedy that is now left for Felix to bear.

The chief mourners at his funeral were his true friend Felix Paquet and his nephews, Rene and Maurice. He was garbed for his burial as he was at the peak of his career as a singer, actor and comedian - black tux, black bow tie and tiny rosette of France's Legion of Honor in his buttonhole. On his silvery hair was one of the light straw hats he wore tilted roguishly over one eye. The gray stone Ste. Eugenie Church could hold only 170 people, which hardly left room for all of their close friends.

In this tribute to our gay entrepreneur, I would like to point out that he too was plagued with our antique laws and when rumors started, one of his close friends and music publisher, Raoul Breton, released a statement to the press that Mr. Chevalier was expected to marry the actress Nita Raya when he returned from the United States. This statement was released on March 17, 1948. However, the marriage never took place. He was accused of being a collaborationist from the time the Germans took over Paris and all of France. As you can see, his life did have some difficulties, but still he came out on top and that is the important thing. We must do the same in our learning the teachings of Jesus Christ to overcome our problems as did our gay entrepreneur, Maurice Chevalier.

SAMARITAN BIBLE SEMINARY

Go ye into all the world and preach the Gospel to every creature. Mark 16:15

With this scripture in mind students enter Samaritan Bible Seminary.

What is the Samaritan Bible Seminary and where is it located? We will answer both of these questions in good time, but for now we would like to give you some insight into how it started and why it was started.

In the first year of Metropolitan Community Church of Los Angeles; before the start of any other mission or church; before the days of the Universal Fellowship had or even could begin, there started to spread throughout the country a rumor. "A church has been started in Los Angeles to serve the homophile community". Somehow, some way from this rumor, people began to search the church out by mail, phone or in person; people from all parts of the U. S. with only one request. "How do we go about getting an M. C. C. started here? How soon can we get it? We need it badly!"

Well, at this time M. C. C. - L. A. was still trying to get itself established, they had just moved into an old house to be used as offices and meeting places and the church services were being held in a theater. Started, at this time, was a telephone help line (which evolved into Crisis Intervention Center) and was staffed by volunteers (as it is now); among which was Rev. Richard Ploen, one of the first ministers to join the church.

He received a call one night from Dayton, Ohio stating that they were ready to start a church, but that they needed a minister. Well, Rev. Ploen had to give them very disheartening news: there was not a qualified minister available at that time.

It was also, at this time, realized that there was a very definite need for more trained men and women to fulfill the ever increasing need for M C C s across the country. Had any one realized this at the very beginning? It is possible, but you must also realize that no one had any idea that word would spread so fast and so far. There is no more flustrating thing than to know that there is a need for a special service and not have enough qualified people to fill the need.

Reverend Richard Ploen, Dean of the Samartian Bible Seminary

So that is when the Board of the Los Angeles church decided that if they could not get ministers to come to them, they would make their own. This idea of a seminary may very well have been in the back of Rev. Perry's mind since the beginning, but none of us are blessed with that kind of hind-sight, so we really cannot say for certain.

Many, many things now had to be done. First thing that was needed was a Board of Trustees : Rev. John Hose became the President, responsible for fund raising and publicity for the school; Rev. Richard Ploen became the Dean of the school, responsible for curriculum and admissions of both faculty and students; and Rev. Perry was to assist in any way he could.

These three also became the first instructors of the seminary. So now with a small but qualified nucleus, the next thing was a name for the school. One that would be two-fold; one that would explain what the seminary and the church itself was and stood for and to make a name that would not be confused with any other seminary in the country. So the name came about - SAMARITAN BIBLE SEMINARY.

The following is a short description of what the name means:

SAMARITAN - was taken from the New Testament story about the Good Samaritan, a man who had been rejected by the religious people (Jews) of that day, but who had and showed great spiritual concern and love for his fellow man.

BIBLE - was used because this is the true foundation on which our faith is based.

SEMINARY - which means, according to the dictionary, a school for the training of students to be ministers and priests.

Thus the name Samaritan Bible Seminary was chosen and with just the name alone, the whole story is told.

We are a people who have been rejected by the other religions and by many people, but we still care about God and we love our fellow human beings. Our faith is based purely on the words of Jesus Christ as found in the Bible. So, really, what better name could we use?

We now had a small Board and faculty, a name, facilities (in the parsonage) for 3 evenings a week, so all we needed to begin were students. And as the word is spread, they came. Until, on September 28, 1970, there were 17 students enrolled.

Up until this time everything had gone fairly smooth. But now comes conflict and objections. As in all important situations, there are two sides to every story and we don't mean to mislead you into thinking there wasn't any opposition to the seminary, because there was.

At the same time, as these plans were all being laid for the seminary, the church had started to grow and by now was reaching out into other parts of the country and establishing missions. It was felt by some of the people in the missions that it was not fair for these small missions to have to foot the bill for something which they felt was not going to benefit them, but would benefit only the Mother Church . At the First General Conference it was made known that the seminary would be self-supporting, that the other churches and missions would not have to foot the bill.

Funds for the seminary came from donations and the small tuition paid by each student. As soon as this was made clear to the objectors, they dropped their opposition and Samaritan Bible Seminary was accepted as the official educational seminary of the Fellowship.

Among the first classes taught were "Survey of the Old Testament" (taught by Rev. Ploen) and "History of the Christian Church" (taught by Rev. Hose).

As the Mother Church now has its own building, there have been set aside larger facilities for the seminary. These facilities consist of two rooms; one of which is a class room and study hall and the other serves as a library and office. But with these larger facilities, the need for furniture and classroom equipment also grew. The Lord must have been watching over them because as each need arose, so did someone to donate something; a blackboard and lectern, all were donated by good people from all over.

The only thing left that was needed was a good research library, which due to the lack of funds, the seminary could not afford to buy. Again the good Lord took over and lo and behold, out of the blue, an old schoolmate of Rev. Ploen called to say that he had about 700 volumes of religous books and could Rev. Ploen use them? Well, you can bet that there wasn't any hesitation on Rev. Ploen's part when he said yes. So within a week or so these books were in the seminary office, which, with added book shelves, had now been turned into a library. But that wasn't the end of it. A little while later, Rev. Ploen brought 300 more volumes to the seminary and still later, some more. So now the seminary library is truly a library with nearly 1,400 volumes on religous themes. And all thanks to friends.

Well, we have covered many important areas in the starting and growth of the Samaritan Bible Seminary, but have yet to say much about the students, without whom all these other things would not have any meaning. The students are from many relious backgrounds, but with one thing in common. That is a profound love of God and

compassion and love for their brothers and sisters.

Three nights a week they meet to learn about the Bible, early Christian churches, church administration, sermon preparation and, of course, preaching. Actually these are only a few of the subjects covered in the two years required. These two years are broken up into quarters; Fall, Winter, Spring, with Summer as vacation time even for the seminary students.

Early in this article mention was made of a tuition. We would like to take this opportunity to tell you why tuition. It was felt that, first of all, it should not be so high that it would discourage people, so it costs less than $75.00 for the two years and that includes all books that the students will need. It was felt that each student should pay something for his or her education and it also helps to pay some of the expenses of the school. The faculty is not paid. They are all volunteers. This quarter we have two ministers teaching. They are Rev. Hetzs B.A., B.D. on Wednesday evenings and Rev. Ploen B.A., M.C.E., M. Div. on Monday and Friday evenings. There is now in the offering the possiblity that veterens benefits will soon be available to those that are eligible.

Two Students of the Seminary

In operation just over a year and a half, there are already several students working as full time ministers and, at the same time, trying to complete their religous schooling.

After a year in seminary, Robert Darst is the assistant pastor of the Denver Church and an exhorter of M C C -LA. Rev. Carnes (the pastor) is very pleased with him and has remarked that if Bob is any indication of the type of students in the seminary, we can all be proud of our future ministers.

Lee Spangenberg is now Minister of Visitation for the Mother Church and is doing a wonderful job. He also is continuing his schooling. These are only two of the students who are active in the ministry, there are others, but space limits our mentioning all of them.

At the Second Annual Conference of the Universal Fellowship of Metropolitan Community Churches it was resolved that the first Sunday in November be made Samaritan Bible Seminary Day and that on that Sunday each year our pastors will actively support the seminary from the pulpit and receive an offering for this work. This is the only time money is received from the Fellowship and even this is by donation.

Our prayers are with all the members of the faculty and student body of the seminary as they prepare themselves for the Lords work. They need your support, however you are able to give it.

FILMS

OF QUALITY

Hollywood Encore

MELROSE at VAN NESS
469-3545

FREE
PARKING

Heterosexuals

in

M. C. C.

I have been asked the question over and over, "Why on earth would you join a church whose membership is primarily comprised of homosexuals?" My standard answer must be the truthful one, "God has led me to MCC and as His ambassador, I must go where He leads me."

How did it all come about? Let me tell you how it has happened in my life. Since I have been associating with my brothers and sisters in the gay community I have heard a lot about 'coming out of closets.' Don't you believe that gay people have a priorty on closets! I can tell you that I was truly in a closet as recently as a year and a half ago. My closet may not have been the one of concealment, but it was just as real....It was one of prejudice and ignorance. Oh, how I thank God for unlocking MY closet and giving me the joy of getting to know the wonderful people of M C C!!!

I belonged to a very fundamentalist church and I believed, as I was taught, that homosexuality was SIN....that conversion would solve that 'problem' and anyone who was truly saved by His blood would become a 'normal' human being and would no longer desire a member of his or her own sex.

When I learned that a member of my family, a very dear nephew, was gay, I prayed for his 'conversion'. No, I didn't think less of him. He was still the same person I knew and loved and this information did not change my feelings for him. But, I was SO concerned for his spiritual welfare. Meanwhile, against the teachings of my church, I started studying the causes of homosexuality. The more I read, the more confused I became. One psychiatrist said it was a 'curable disease'. Another said it was caused by parents...the way the child was raised.

By this time I was beginning to realize that my church was interpreting the Bible for me..that I was not really studying in conjunction with the Holy Spirit, so I began to pray for guidance. I also felt that I was not doing enough for my Lord in working in church only on Saturdays, so I began to visit different churches on Sunday night. I even joined another church, so I belonged to two different religious bodies. Still, I felt a lack in my spiritual life and continued to pray that He would lead me where He wanted me to go and that I would be willing to follow.

From my nephew, I learned about MCC. I agreed to visit (reluctantly) on a Sunday night. Since I was working in a hospital and, at that time, I was on a six day work-week,so I could not attend the Sunday morning services.

The moment I walked inside MCC I keenly felt the presence of the Holy Spirit. When He conveyed the idea, 'this is the place', I refused to accept it. You know how it is with us sometimes..we think

Gay Women, Too!

The following is the speech given to the State Wide Convention of the California Committee for Sexual Law Reform by Frieda Smith.

Life Magazine, for its New Year's Eve issue, did a 11 page article on the Homosexual Revolt. I am sure that most, if not all, of you have read it. It was a great article. But, I had to write a letter in protest to it. I had to protest because, if someone just flipped through the magazine, it would reinforce all of the misconceptions and the popular farce that homosexuality is a male condition. In that article by Life there were two pictures that had women in them. One was a picture of Jill Johnston and the other showed two women surrounded by ten men!

I had to protest. We exist! Side by side with you men, we exist! Queen Victoria, after signing into law the sodomy and buggery laws of the Victorian period, refused to enact laws against lesbianism because, in an era when it was believed that nice women did not have sexual feelings, she did not believe that lesbianism existed. The whole idea was unthinkable.

Queen Victoria had no law, but we do. The police departments in many states look at all homosexuals as unapprehended felons and that includes women. Life magazine thinks that women are less discriminated against than men, closing its eyes to the fact that woman after woman, in every major city in the United States is having her children taken from her by law. Because as an unapprehended felon she is an unfit mother. In my own small circle of friends, two are involved in long court cases, trying to regain custody of their children. They were taken away for no other legal reason than that they had had sexual relations with other women. One of these cases has been fought for seven years! A straight woman can remarry and take her husband into her home and live openly and no one would believe she was an unfit mother. But a gay woman, like a black woman during slavery, can have her children RIPPED from her with no legal recourse. Because as an unapprehended felon, she is unfit, she is an unperson.

Straight women can remarry, but only this last week I was told of a case where two women were married to each other and the very piece of paper which declared they were married was sufficient reason for a judge to destroy their home and take the children of one of the women.

THERE IS A LAW AGAINST LESBIANISM AND IT HAS TEETH AND IT IS BEING USED IN ONE OF THE MOST BRUTAL WAYS POSSIBLE!!

Legal reform is vitally necessary. Immediately!! We are all prisoners of the law and to argue that the law is only a small part of the oppression that we as homosexuals face is to turn a deaf ear to the anguished cries of our sisters...and also our brothers, whose lives are being destroyed by them.

GOD Loves ME, Too!

This chapter is taken from the book "Is Gay Good", edited by W. Dwight Oberholtzer and published by The Westminster Press(see June 1971, Volume II, Number 5 for a review of this book).

Homosexuality is condemned in the Old Testament book of Leviticus (Lev. 20:13), along with the sins of adultery (Lev. 20:10), incest (Lev. 20:11-12), bestiality (Lev. 20:15-16), sorcery and witchcraft (Lev. 11:6), oysters, clams, shrimp, lobster (Lev. 11:10-12), or your steak too rare (Lev. 17:10). This book in the Bible also prohibits man from becoming priests if they are blind, lame, humpbacked, short, or flat-nosed (Lev. 21:17-24). Christian theology for centuries has based its condemnation of the homosexual more or less on one story in the book of Genesis (Gen., chs. 18 to 19) four verses of Scripture in the Old Testament (Lev. 20:13-16), and three verses in the New Testament (Rom. 1:26-27; I Tim. 1:9-10; Cor. 6:9).

The story of Sodom and Gomorrah is a strange one indeed. God comes in the form of three messengers to the patriarch Abraham, and tells him that his aged wife Sarah is going to have a son. After this message is delivered, the messengers start to leave, and God asks himself the question, "Shall I hide from Abraham that thing which I do?" With this, the Lord tells Abraham, "Because the cry of Sodom and Gomorrah is great, and because their sins are grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." In other words, God is going to destroy the city. Abraham recognizes this and starts pleading for the inhabitants of Sodom and Gomorrah. He asks God the question, "Wilt thou also destroy the righteous with the wicked?" And then asks, "Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place?" God readily agrees and this agreement seems to frighten Abraham. Afraid that there might not be fifty righteous,he bargains with God until he gets God down to the sum of ten righteous in the city, asking him to spare the city if he finds that amount. At this point God and Abraham part company.

The scene changes to the city of Sodom. Two angels enter the city and are met by Lot, the nephew of Abraham. Lot invites the two visitors to his home. After a nice meal, before the visitors can go to bed "all the people from every quarter" come and ask Lot to send the two men out to them, "that they may know them."

Lot now pleads with the people of the city to leave the two strangers alone. He even goes so far as to offer his two daughters to the crowd. This offer is rejected and the multitude threatens the life of Lot. Lot is pulled back into the house, out of danger, and the two angels cause blindness to fall upon the mob outside the doors.

At this point, the angel warns Lot of the impending disaster and tells him to flee the city with his family. Lot agrees to leave Sodom and tries to persuade his entire family to leave with him. Only his wife and two daughters agree to accompany him out of the city. As the family is leaving the city, Lot's wife turns back to take one last look and is turned into a pillar of salt. Lot and the two girls flee into another city, and not feeling safe there, they rush to the countryside and into a cave.

According to most fundamentalist theologians, this is where the story stops. But it doesn't. For some reason, the Christian church remembers only the so-called homosexual side of the story. Most of us seem to forget that Lot's two daughters decide that they, with their father, constitude the only people on earth,and in order to preserve the human race, they would have intercourse with their father and become pregnant. This they do. Not once do we read where God condemns the girls for committing incest, which along with homosexuality is punishable by death in the Old Testament. Not once do we hear Abraham mention this to his nephew. Even the Christian church seems to have forgotten this part of the story. For some reason when we remember the story of Sodom

and Gomorrah, we quote that as being the gospel from the Old Testament concerning homosexuality. And yet, as I stated, we forget about the other sins that are mentioned. For this reason I would like to leave the Old Testament and go to the New Testament, where supposedly the Christian church finds its theology.

Of the three direct Scripture references to homosexuality in the New Testament, the most widely quoted is the one damning overt homosexual expression, Rom. 1:26-27 (KJV): "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, turned in their lust one toward another." Note the key words of the order to change from or to leave heterosexuality, one must first be a heterosexual.

What we have is an account of lust, and Paul does say lust, placing this behavior out of the higher realm of love and devotion. It is interesting to note that this is the only Old or New Testament Scripture in reference to sexual relations between females.

In I Timothy 1:9-10 (KJV) Paul places them together with those who "defiled them selves with mankind, under the same condemnation given murders. Whether the word "defiled" is used also in deploring lustful heterosexual and bestial acts is open to question. So, does one defile himself through the motivation of lusting desire, separating from the higher devotional plane? Note that Paul does not clarify the gender of "them" or the usage of "mankind" as meaning man, or the totaling of human beings, thus leaving this often-quoted condemnation of homosexuality quite open to interpretation.

Christian theology has changed in the last nineteen hundred years. Let's look at some of the things forbidden in the New Testament church that are practiced widely or sanctioned by our churches at the present time. I quote from the King James Version of the Scriptures. We read in I Timothy 2:11-12, "Let the woman learn in silence with all subjection." Also, a woman is "not to teach, nor usurp authority over the man, but to be in silence." If the church began a crusade against woman teachers based on this Scripture, what would happen? How many female Sunday school teachers and missionaries, woman preachers and evangelists, would the church lose if it followed I Cor. 14:34-35?Will the church turn away hatlesswoman from its doors, following I Cor. 11:13? Should the church reconsider its position on slavery, remembering that the apostle Paul commanded servants to "obey in all things your masters" (Col. 3:22).

My list could go on and on, and few of us would disagree with the church's lack of strict interpretation of the Scriptures in such incidents. Yet, I wonder how theologians can overlook entire passages, passages that pertain to the majority, while seizing upon a few verses in the Bible that condemn the homosexual minority. I am not trying to berate the Bible with this analysis, but I am trying to point out that it was originally written by men, translated and interpreted by men, and its doctrines supplemented by men into a broad-faced Christian theology. And man is fallible. Even Paul, recognizing this, often states that he is giving his own views, rather than commandments of God.

We need the Bible as the source for understanding Christ. But we need to spend more time observing his Spirit as related there and less time following the letter of the law given by his followers while attempting to spread his message.

It is interesting that Christ never specifically mentioned homosexuality in any of his teachings. In fact, if Christ lived in our day and age, he would probably be labeled a homosexual. Let me say now I am not calling Christ a homosexual.I am merely stating a fact. When you have a mother with no father (Mary's husband, Joseph, is last heard of in the Scriptures when Jesus was twelve years old), who never marries, who is constantly in the company of twelve men, who allows one of them to have bodily contact with him (John 13:21-26), and who is taken into custody by the police after another male kisses him - you would have, according to so many Christians, a homosexual on your hands. Again, let me state that I am not calling Christ a homosexual: many others would.

According to Christian theology, Christ "came unto his own, and his own received him not. But as many as received him, to them gave He power to become the sons of God, even to them that believe on His name." I believe in the personal commitment to Christ, as Savior, Lord, and

Master. I believe that Jesus died upon Calvary for all the people of the world and that he was the one supreme sacrifice for all sins.

I believe in the fundamentalist doctrine of being "born again" of the Spirit and the water. I know that I am a "born again" child of God. I also know that I am a homosexual. Can this change my relationship with my Lord? No, never! Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest.Take my yoke upon you, learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." And, again, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Not once do I read Jesus saying in the Gospels, "Come unto me, all you heterosexuals who, if you have sex or intercourse, must have it in the missionary position with another heterosexual, and I will accept you as the only true believers." No, Jesus, my Lord, sent the invitation to all, whosoever will.

It is up to the Christian church to reevaluate its theology concerning the homosexual. The church has all but closed its doors to millions of people in America whose only difference from the majority is their sexual orientation. Homosexuals want to be a part of the church of the Lord Jesus Christ, as happy individuals, as "born again" believers, as individuals who can hold their heads high without shame. The church only can make that possible.

SWINGERS FOR '72
"THE FRENCH LINE"
DESIGNS BY
Fritz

"THE NOW IN"
RIVIERA LEISURE
SUIT IN ALL COTTON
JACKET IN EISENHOWER
STYLE C/ SNAPS
FLARED WESTERN
SLACKS W/ LOOPS

TO ORDER:

Top Shirt Size
Slacks Waist & Instep

$37.50

CALIF. RESIDENTS
ADD 5% SALES TAX

That Look
MEN'S FASHIONS & BOUTIQUE
2512 HYPERION AVENUE
LOS ANGELES, CALIFORNIA 90027
667-3004
WRITE FOR OUR BROCHURE 25¢

SAN FRANCISCO, CALIFORNIA

Rev. James Sandmire, District co-ordinator for Northern California reports that they are starting a new mission in Santa Rosa, California.

FELLOWSHIP

DENVER, COLORADO

The Metropolitan Community Church of Denver reports that Rev. Ron Carnes appearance in the television show "Challenge", which was sponsored by the Colorado Council of Churches received such a overwhelming approval from both the Council Station Management and the public that it was rerun on January 30th in prime evening time. Many new and good contacts were made for the Church as a result of this program. The Church also reports that they are going to charter a bus to come to General Conference this year and have started their fund raising compaign for this trip. This means that Denver will have at least 40 people coming for General Conference.

WASHINGTON, D. C.

News from Metropolitan Community Church of Washington, D. C. tells us that attendance has tripled since Rev. Perry's visit there in early October. We understand that attendance has reached 60 in the Worship Service and over 100 in their Rap Sessions.

FRESNO, CALIFORNIA

Fresno Mission reports that starting February of this year, they will have a full time Interim Pastor in Rev. Paul Van Hecke. Rev. Van Hecke has moved to Fresno so he can really help this mission.

COSTA MESA, CALIFORNIA

Christ Chapel Metropolitan Community Church reports that Marty McCabe has been licensed as an Exhorter by that congregation. Marty is a graduate of the Foursquare Bible College and one of the contributors to "In Unity".

News

SAN JOSE, CALIFORNIA

The Board of Elders of the Universal Fellowship of Metropolitan Community Churches stated with pride that it has accepted the petition of the San Jose Mission to move from mission status to church status. The charter petition which was sent to the Board was signed by 24 people who have expressed their desire to become charter members. At the January 2, 1972 Congregational Meeting, when the petition was drawn up, an election was held for Pastor. The Pastor of the San Jose Metropolitan Community Church is former Deacon Bill Chapman. Our congradulations to our 16th church in the Fellowship.

OKLAHOMA CITY, OKLAHOMA

The National Board of Home Missions reports that a new mission is being started in Oklahoma City. The Interim Pastor of this new mission will be Exhorter Bob Evans. Also, the National Board of Home Missions reports that the ground work is being laid for a new mission to start soon in Louisville, Kentucky.

LONG BEACH, CALIFORNIA

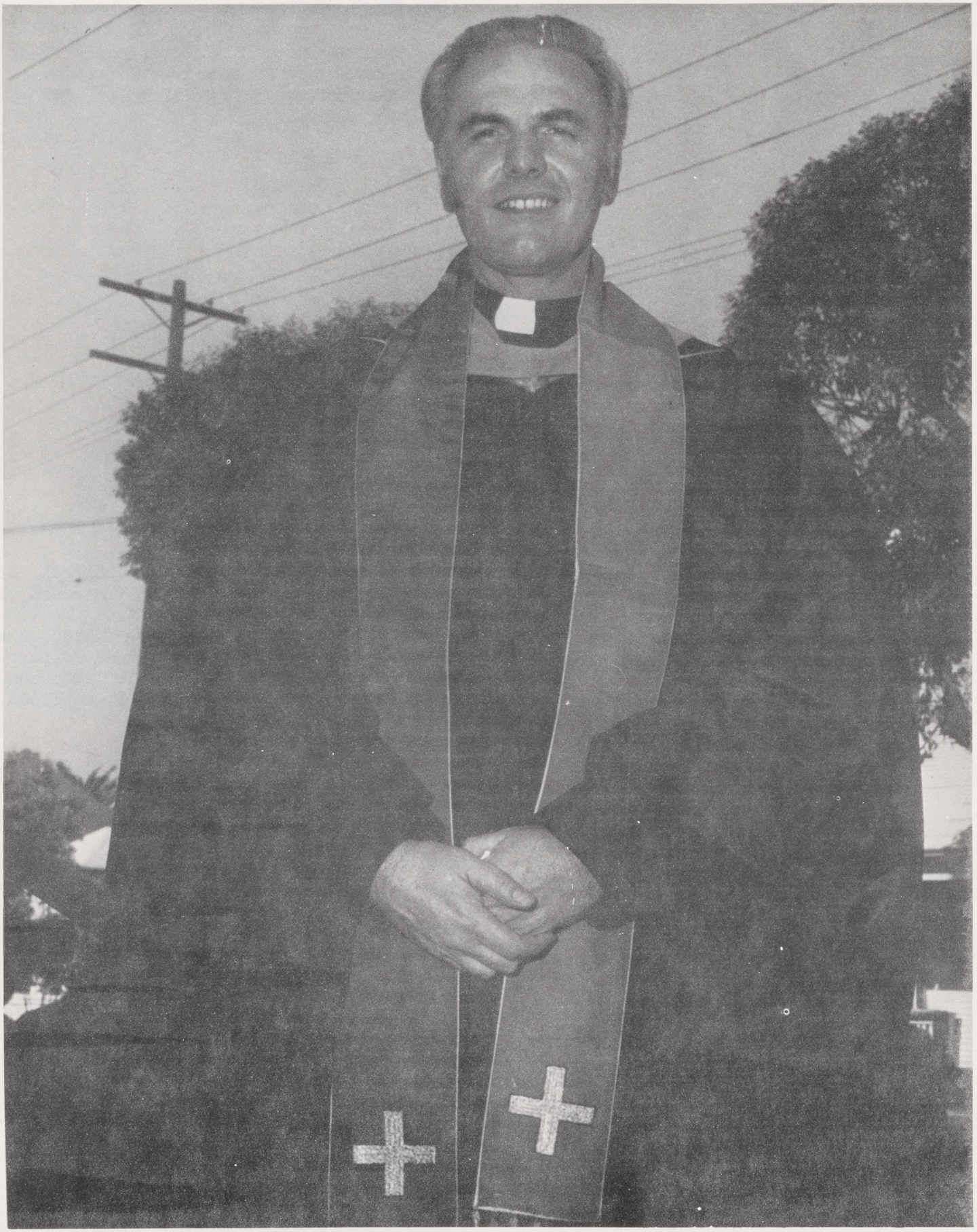
The Long Beach Mission reports that in the month of February they had an average attendance of 122. Congratulations to this new mission.

PHOENIX, ARIZONA

Metropolitan Community Church of Phoenix, Arizona has informed the Board of Elders that two new positions on the ministry of their Church had been filled. One was for Deacon and the new Deacon is Larry Vontz.The other was for Exhorter and Penny Walton has been licensed to that position.

PORTLAND, OREGON

The National Board of Home Missions of the Fellowship announced that Deacon Fred Sferrazzo of the Mother Church in Los Angeles has been appointed Interim Pastor to the Portland, Oregon Mission and will take over his duties on March 5, 1972.



Minister of the Month

M.C.C. - San Francisco

Reverend James Sandmire was born in March of 1930 in Miami, a small college town of 15,000 in a region of both mining and ranching in Oklahoma. Because his family was very loving and understanding, neither he nor his three younger sisters suffered the usual pangs of rejection. In high school he was the president of the student body, and also active in student affairs, such as public speaking, debating, and the dramatic society. He graduated second in his class and received a scholarship to Harvard University. He graduated from Harvard with a BA degree in Liberal Arts. He is the descendant of old Mormon pioneers and his parents are still devout Mormons, as was his "calling" after graduation from Harvard. He spent two years in the New England-Eastern Canadian Mission. To begin with he was the door-to-door type missionary, but he soon was given a church of his own. A short time later he was promoted to the directorship of the Mormon Church in the State of New Hampshire. And a few months later he was called to the business office of the Mormon Church in Cambridge, Mass., where he became the assistant to the president. He was, at this point, in charge of all the missions in the New England-Eastern Canadian region.

Because of his background in Mormonism, a church that condemns any sexual variance, he suffered greatly as a teenager when confronted by his own homosexuality. But he succeeded in suppressing it. Even at Harvard, he went on concealing the fact that he was "gay". His Mormon mission work became his "closet" and he became so deeply involved in his church work that he led a celibate life. After two years in this missionary work, he returned to his Mother Church in Salt Lake City and married the beautiful young lady who had been His secretary in Cambridge. He felt he had successfully out-maneuvered his homosexuality. The little "gay" voice was only silent, though, not dead and, after only a few months of marriage, the desires were back again, louder and stronger than ever. Before he had had his church work to hide behind, but now, as a business man, he no longer had this "shield" to protect him. Yet he also felt a strong commitment to his wife; therefore he tried to, again, supress his inner turmoil. After nine years of marriage, after the sorrow of loosing three infants during childbirth, and after adopting two foreign children, Rev. Sandmire and his wife were divorced. Fortunarely it was an amiable separation, for his two children; a girl, 14, who is part Japanese and part Hawaiian and a boy, 8, who is part Portuguese and part German and are still a great joy in his life. And the inevitable break with the Mormon Church proved to be his true "coming out".

Rev. Sandmire returned to school and studied to become a teacher. While at Cal State he had the opportunity to buy into a good business that was involved in the education and training of industrial clients and schools. He went into partnership, but later sold his interest and founded "Sandmire and Assoc.", a private management counseling firm. At about the same time, he received a Doctorate in Political Behavior. He is still the president of "Sandmire and Assoc.", serving on its Board of Directors and also maintains positions on the boards of two other companies.

Yet, during this entire period, he felt lost without a church home. He was attending an Episcopal Church and was about to become a member when he first heard of M C C. While on a business trip to Southern California, he read about M C

C in the "Advocate". Since this was just prior to the big Spiritual Renewal in San Francisco during August of 1970, he decided to see it. The entire concept of a "gay" church completely turned him off because of his basically conservative nature and he rejected the entire idea of those "silly" people running around "playing at" church. Never-the-less, he was curious. He attended the Spiritual Renewal with his lover Jack, who had been beside him ever since his graduate days at Cal State. And, although Jack was an agnostic, he accompanied Rev. Sandmire, just to please him. They were fully prepared to reject the entire concept of M C C. Rev. Perry, however, presented such a feeling of love and fellowship, that they decided to attend the following Sunday's service.

A few weeks later he was asked to become a Deacon in the East Bay Area. Soon the new East Bay Parish requested to be named a mission. The Board of Elders of the Universal Fellowship of Metropolitan Community Churches agreed and eventually granted them a charter as a church. The East Bay Metropolitan Community Church in Oakland opened its doors. The congregation requested Rev. Sandmire be their Pastor and, as the church grew, they became active in the city's affairs. Rev. Sandmire served on the Board of Social Services in Oakland. This was a significant breakthrough in the gay community. Also, since Oakland was a small church, Rev. Sandmire was also able to continue his business interests. He had no thoughts of going anywhere else. Then Rev. Howard Wells of M C C-San Francisco called him in October of last year and mentioned that the Elders of the Fellowship were soon planning to call upon him to go to New York and he was going to recommend Rev. Sandmire for the position of Pastor at M C C-San Francisco. It was to be, indeed, a difficult decision, for Rev. Sandmire had been with the Oakland Church since its inception. Yet, he felt God's call to San Francisco, so he accepted the challenge.

It has proven to be a most rewarding commitment. The attendance has almost tripled. The membership is now over 200 and there is an average attendance of 300 on Sunday. The San Francisco M C C has the potential of becoming as large as M C C-Los Angeles, the Mother Church. As of now they are looking for a permanent home as they are presently sharing the facilities of a local congregation. They also hold services at their community center, "The Bridge". The community center is supported wholly by the M C C congregation in San Francisco. It is located in the worst part of town, in probably the worst block, but the building was selected for this very reason. The problems of social rehabilitation, prostitution and narcotics are best attacked on their own ground. The building is an old, three story hotel. The first floor contains the offices of the church, the twentyfour hour switchboard, the educational rehabititation program center developed to re-train the "street-people", a large hall with a kitchen used to serve meals every day to the hungry, to both gay and straight, and they are planning soon to open an after hours coffee house with entertainment, fellowship and also as a focal point for the arts and crafts available in our community. The second floor of "The Bridge" is used for the resident staff quarters and also as an emergency "crash pad" for those in need of temporary housing. Literally everyone can find help at M C C-San Francisco's "The Bridge".

The police community of San Francisco is much more "adult" in their attitude towards the gay community. A police liaison officer works very closely with "The Bridge". Rev. Sandmire estimates that there are approximately 30,000 homosexuals in the San Francisco-Oakland area alone. Now they are beginning to work as a group in both civic and national matters to better the situation in the homophile community.

As he continues to work with M C C in San Francisco, he is absolutely convinced that God has touched Rev. Troy D. Perry. He believes M C C is the new revelation of God's ministry. We are not just a "gay" church, but rather the church that God has chosen to teach the rest of His Christian world what it is to be truly "Christian". Rev. Sandmire thinks we can and must learn to live together, that we must reach out to all others no matter their inclinations, and that only through living Christ's word can we hope to better our own situation.

"In Unity" bestows its congratulations on you, Rev. Sandmire, for the wonderful work you are doing in San Francisco. We are very honored to present you to the Fellowship as April's Minister of the Month.

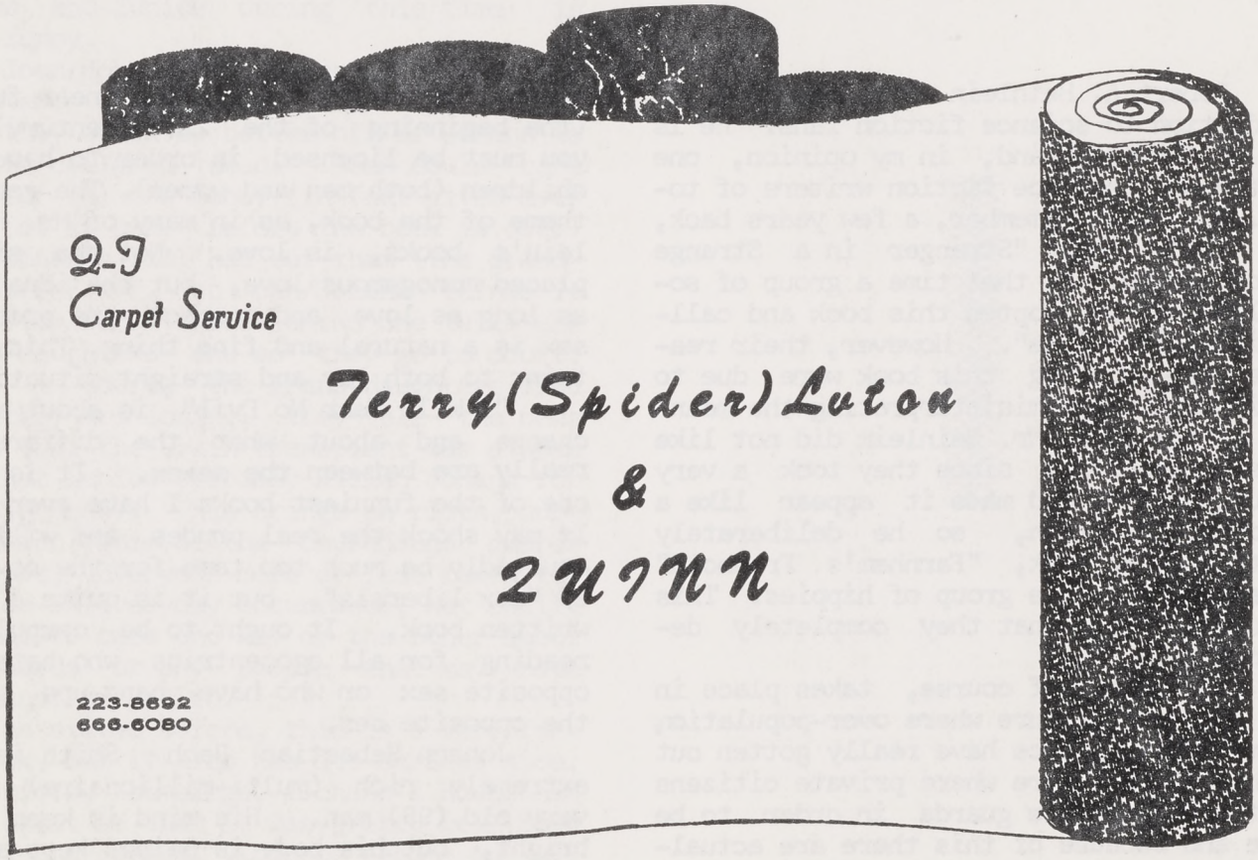
IN UNITY IS PRINTED BY

Chapel Press

ALL TYPES OF OFFSET AND LETTERPRESS PRINTING

1300 West 24th Street
Los Angeles, Ca., 90007

TELEPHONE
733-4949
223-6602



2-J
Carpet Service

Terry (Spider) Luton
&
ZUINN

223-8692
666-6080

I Will Fear No Evil!

Robert A. Heinlein will need no introduction to science fiction fans. He is one of the major and, in my opinion, one of the best science fiction writers of today. Many will remember, a few years back, the furor that "Stranger in a Strange Land" caused. At that time a group of so-called hippies adopted this book and called it their "Bible". However, their reasons for adopting this book were due to their completely misinterpreting the meaning of the book. Mr. Heinlein did not like this, especially since they took a very beautiful book and made it appear like a bunch of sex trash, so he deliberately wrote another book, "Farnham's Freehold" to antagonize this group of hippies. This he did so well that they completely denounced him.

This book, of course, takes place in the future. A future where over-population, crime and violence have really gotten out of hand; a future where private citizens must have private guards in order to be safe and because of this there are actually more armed private guards than there are policemen. It is in the near future (the beginning of the 21st century) and you must be licensed in order to have any children (both men and women). The general theme of the book, as in many of Mr. Heinlein's books, is love. Not the single placed monogamous love, but the idea that as long as love and respect are present, sex is a natural and fine thing. This pertains to both gay and straight situations.

"I Will Fear No Evil" is about a sex change and about what the differences really are between the sexes. It is also one of the funniest books I have ever read. It may shock the real prudes and will undoubtedly be much too tame for the so called "sex liberals", but it is quite a well written book. It ought to be compulsory reading for all egocentrics who hate the opposite sex or who have hang-ups about the opposite sex.

Johann Sebastian Bach Smith is an extremely rich (multi-millionaire) and very old (95) man. His mind is keen and bright, but his body is being kept alive by medical science alone. He has a secre-

tary, Eunice, who is young (28), beautiful and who has a very healthy body. Since Johann has a very rare blood type, he is waiting for someone with that blood type to die so that he may have the body. Since Eunice has this blood type and is mugged and killed by blows to the head, she is chosen. Then the fun really begins. As Johann recovers from the brain transplant surgery, he discovers that the "soul" of Eunice is still in her body. Their conversations, which they must do privately for fear someone would commit them as being crazy, are something to read. They discuss clothes, make-up, and how to catch a man, among other things. Johann's brain, at the same time, still finds women attractive.

Eunice had been licensed to have 3 children and so Johann (now called Joan) decides they ought to get pregnant right away. As Johann, he had owned a research and sperm bank and this bank contains some of his sperm, from when he was younger. So they go to this sperm bank, where Johann "blackmails" the head doctor into impregnating Joan/Johann with some of Johann's sperm. You will have to read the book to find out why they want Johann's sperm. But does this make Joan/Johann both the father and the mother? The conversation between Johann and Eunice during this time is very funny.

Joan/Johann has three living granddaughters at this time and they believe that they would be better off if Johann is legally declared dead. Joan could care less for all the money (in fact gives over half of it away before the book is over) and Johann's will had cut them (the granddaughters) off, so Joan/Johann thinks it is a very funny situation. No one tells the grand-daughters and so they go to court. When, in court, the grand-daughters find out they are losing, they tell the news media that the brain transplant was a hoax and that Eunice probably killed Johann for all his money. This brings on riots, during which some of the courthouse guards are hurt. Everyone more or less takes the riot as an everyday occurrance, not really seeming to care one way or the other about the guards or any people that may have been hurt or killed.

As stated before, this is a very funny book, but it also has its serious side. Will riots, bombings (Johann's house had been built so that it was pretty well bomb proof) and general violence become our way of life? Will the population-explosion get to the point that the government has to license having children? If so, who will decide who can have children and how many? There is no moralizing in the book (nor in any of Mr. Heinlein's books), it is just presented to the readers in such a way that you can believe in it really happening. Are we really going in this direction? Can we stop it without going to the other extreme of a police state?

Mr. Heinlein's treatment of sex is very refreshing to read. All of his books have a fair amount of sex in them, but it is so blended in with the story and is done in such a way that it is just part of the story. He has never, to my knowledge, written a gay book as such, but there are gay episodes in almost every book. it is treated in the same way that any straight episodes are, all just a natural part of sex. The important thing, to him, seems to be that there is love and respect between the parties, not whether they are of the same or opposite sex.

DIRECTORY OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

CONFERENCES AND LOCAL CONGREGATIONS

BOARD OF ELDERS
REVEREND TROY D. PERRY
REVEREND JOHN H. HOSE
REVEREND RICHARD A. PLOEN
REVEREND LOUIS LOYNES

2201 So. Union Ave,
Los Angeles
California 90007
PHONE: (213)
748 - 0123

ALABAMA-FLORIDA-GEORGIA DISTRICT CONFERENCE. REVEREND BRAD WILSON DISTRICT COORDINATOR

Atlanta Mission
Metropolitan Community Church
P. O. Box 54763
Atlanta, Georgia 30308
Phone: 404/636-5101
Rev. John Gill, Interim Pastor

Metropolitan Community Church
of Miami
Mailing: P. O. Box 5077
Miami, Florida 33131
Services: 920 Alton Road
Miami, Florida
Phone: 305/854-5592
Rev. Brad Wilson, Pastor

First Metropolitan Community
Church of Tampa
Mailing: 3417 San Luis Drive
Tampa, Florida 33609
Services: 2904 Concordia Street
Tampa, Florida
Phone: 813/839-5939
Rev. Lee J. Carlton, Pastor

ARIZONA-SOUTHERN CALIFORNIA DISTRICT CONFERENCE. REVEREND HOWARD WILLIAMS, DISTRICT COORDINATOR

Christ Chapel Metropolitan
Community Church of Costa Mesa
Mailing: 1259 Victoria Street
Costa Mesa, Calif. 92627
Services: Same as Mailing
Phone: 714/548-5046
Rev. Rodger Harrison, Pastor

Metropolitan Community Church
of Los Angeles
Mailing: 2201 S. Union Avenue
Los Angeles, Calif. 90007
Services: Same as Mailing
Phone 213/748-0123
Rev. Troy D. Perry, Pastor

Long Beach Mission
Metropolitan Community Church
1105 Raymond Avenue
Long Beach, Calif. 90802
Phone: 213/434-1944
Rev. Jon Bullock, Interim Pastor

Metropolitan Community Church
of Phoenix
Mailing: 1426 East Maricopa Freeway
Phoenix, Arizona 85002
Services: Same as Mailing
Phone: 602/934-3008
Rev. Bob Cunningham, Pastor

Metropolitan Community Church
of San Diego
Mailing: P. O. Box 8205
San Diego, Calif. 91202
Services: 906 North 47th Street
San Diego, Calif.
Phone: 714/264-7351
Rev. John H. Hose, Pastor

Tucson Mission
Metropolitan Community Church
Contact: MCC-Phoenix, Arizona

COLORADO-LOUISIANA-TEXAS DISTRICT
CONFERENCE. REVEREND RON CARNES
DISTRICT COORDINATOR

Metropolitan Community Church
of Dallas
Mailing: P. O. Box 1344
Dallas, Texas 75221
Services: 4015 Normandy
Dallas, Texas
Phone: 214/946-4354
Rev. Richard Vincent, Pastor

Metropolitan Community Church
of Denver
Mailing: P. O. Box 11303
Denver, Colorado 80211
Services: 1400 La Fayette
Denver, Colorado
Phone: 303/244-1110
Rev. Ron Carnes, Pastor

Metropolitan Community Church
of Greater New Orleans
Mailing: P. O. Box 50081
New Orleans, La. 70150
Services: 604 Iberville Street
New Orleans, La.
Rev. David Soloman, Pastor

DISTRICT OF COLUMBIA DISTRICT
CONFERENCE. REVEREND PAUL BRETTON
DISTRICT COORDINATOR

Metropolitan Community Church
of Washington, D. C.
Mailing: 705 7th St. S.E.
Washington D.C.
Services: Same as mailing
Phone: 202/547-6095
Rev. Paul Bretton, Pastor

HAWAIIAN DISTRICT CONFERENCE
REVEREND RONALD HANSON, DISTRICT
COORDINATOR

Metropolitan Community Church
of Hawaii
Mailing: P. O. Box 1116
Kaneohe, Hawaii 96744
Services: 2500 Pali Highway
Honolulu, Hawaii
Phone: 808/247-2738
Rev. Ron Hanson, Pastor

ILLINOIS-WISCONSIN DISTRICT
CONFERENCE. REVEREND ARTHUR GREEN,
DISTRICT COORDINATOR

Good Shephard Parish
Metropolitan Community Church
Mailing: P. O. Box 1934
Chicago, Illinois 60690
Services: 3342 North Broadway
Chicago, Illinois
Phone: 312/248-1525
Rev. Arthur Green, Pastor

Prince of Peace Parish
Metropolitan Community Church
2024 West Highland Avenue
Milwaukee, Wisconsin 53233
Phone: 414/964-4733
Rev. Paul Sydman, Pastor

NORTHERN CALIFORNIA DISTRICT CONFERENCE. REVEREND JAMES SANDMIRE, DISTRICT COORDINATOR

Metropolitan Community Church of San Francisco
Mailing: Church Center
15- - 6th Street
San Francisco, Calif. 94109
Services: Gold Mine Drive and
Diamond Blvd.
San Francisco, Calif.
Phone: 415/864-3576
Rev. James Sandmire, Pastor

Harmony Metropolitan Community Church of Sacramento
Mailing: 902 "J" Street
Sacramento, Calif. 95819
Services: Same as Mailing
Phone: 916/443-5575
Rev. John Gilbert, Pastor

Metropolitan Community Church of San Jose
Mailing: P. O. Box 24126
San Jose, Calif. 95154
Phone: 408/266-7872
Deacon Bill Chapman, Pastor

East Bay Metropolitan Community Church of Oakland
Mailing: 440 Santa Clara Avenue
Oakland, Calif. 94610
Services: Same as Mailing
Phone: 415/832-2581
Rev. Richard Morrell, Pastor

Fresno Mission
Metropolitan Community Church
Mailing: 11300 E. Siera
Clovis, Calif. 93612
Services: 1326 "N" Street
Fresno, Calif.
Phone: 209/299-5312
Rev. Paul Van Hecke, Interim Pastor

NATIONAL BOARD OF HOME MISSIONS CONFERENCE

Detroit Mission
Metropolitan Community Church
Mailing: P. O. Box 1017
Northland Station
Southfield, Michigan
Rev. David J. Zechel, Interim Pastor

Philadelphia Mission
Metropolitan Community Church
Mailing: P. O. Box 1921
Philadelphia, Pa. 18105
Phone: 215/561-3881
Rev. Glen Miller, Interim Pastor

Portland Mission
Metropolitan Community Church
Mailing: P. O. Box 42232
Portland, Oregon 97242

FOX & HOUNDS MOTEL
SAN DIEGO, CALIF.

WESTSIDE MOTEL
RENO, NEVADA